UNITED EVANGELICAL Action

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APRIL 15, 1957

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- Evangelicals and Their Young People
- Just How Complete Is Your Home?

OFFICIAL NAE ORGAN

Readers Say—

An Arab Moslem Defends Nasser's Policies

To the Editor:

I am writing to you as a Moslem Arab who has a deep respect for all religions and religious institutions. For this reason, your editorial of March 1, "Middle East Debacle," came as a complete shock to me. It presented the Christian situation in the Middle East—and particularly the Arab World—in such an alarmingly somber vein that I felt impelled to convey my reaction to you, and to your readers if possible.

Those of us who come from the Arab World take pride in the fact that our homeland was the birthplace of Christianity as well as two other great religions—Judaism and Islam. The Christian Church flourished in our part of the world and gave light to the rest of the world. Indeed we take equal pride in the undisputed fact that the Church flourished more freely under the rule of Islam than under any other system. The present—and I would add, the future—do not seem to differ from the past in this respect.

The Arab nationalists are *not* "moving rapidly" (nor slowly for that matter) to "stamp out Christianity." Arab nationalists are not exclusively Moslem. In fact, many Christians are noted for their contribution to Arab nationalism.

I beg to differ with you on your statement that President Nasser of Egypt has a "hatred for everything Christian." Not only is this statement intrinsically untrue, but it appears to spring from a totally unchristian campaign to slander a man whose genuine respect for Christianity has never been open to doubt. I am sure the heads of the various Christian Churches in Egypt would willingly give wholehearted support to the truth of my statement.

Your editorial comment that "Christian schools have been put under Moslem control" in many areas is actually a misleading remark in view of the particular circumstances involved. Unlike the United States, education in many Moslem countries is the responsibility of the State, and all schools are accordingly more or less under Government control. The term "Christian schools" is inappropriate because schools in the Moslem World are not classified according to religious denominations.

MAHMOUD HAWARI AHMED
New York City

Vatican Envoy Again

To the Editor:

I have read your fine editorial in *Action* on "Vatican Envoy Again." This needs to be implemented.

The sending of an envoy to the Vatican or the Pope is unconstitutional. Such a move on the part of our government would be granting special privileges to one religion over all others in the USA.

We shall expect to see some practical action on this matter as the situation develops.

With apologies to Oliver Goldsmith, let me say—

Ill fares the land to Roman Catholicism a prey,
Where clericalism accumulates and men decay.
Popes and Bishops may flourish or may fade;
A breath can make them as a breath has made
But a bold Protestantism, their country's pride,
When once destroyed can never be revived.

R. F. SCHABER
Centerfield, Mich.

Appreciation

To the Editor:

Christ for America is most appreciative of the cooperation you are giving in our international spiritual awakening movement. May God's blessing continue upon you and the fine work you are doing through the magazine.

HORACE F. DEAN
Philadelphia, Pa.

Opposes Labor Unions

To the Editor:

As a regular subscriber to *United Evangelical Action* I have watched for a long time to see how others felt concerning the Christian and labor unions.

Are we afraid to take our stand against this menace which is bringing economic strangulation to many a Christian family and hindering the building of many of our churches? Are we going to allow this hotbed of collectivism to force our brethren to join and pay tribute without raising a voice against it? Many a Christan man or woman is required to join in order that they may keep their job even though they have to violate their convictions. The Bible says "be not unequally yoked with unbelievers."

Isn't it about time we raise our voice unitedly against these ungodly organizations controlled largely by Romanists and Communists and, as recently revealed, by underworld characters.

Under our constitution the rights of both the men who want to organize a union and those who do not want membership should be protected. I hope a resolution is passed at the Buffalo convention which shows how the NAE stands on the matter.

I for one would rather work for less money and be free from union membership. So far I have been able to remain free but they are now making a big drive to include everything possible which they can in any way organize, so the issue will have to be met in a realistic way.

(NAME WITHHELD ON REQUEST)
Peoria, Ill.

FRONT PAGE PHOTO.—The churches will be thronged on Easter Sunday for the annual observance of the resurrection of our Lord Jesus Christ from the dead. Let us pray that thousands out of Christ may be touched with the Gospel message and give themselves to Him in full salvation. —*RNS Photo.*

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Action

United Evangelical Action

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Editorial Offices:
111 East Fourth St.
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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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The time has come to revitalize the youth program of our churches

EVANGELICALS AND THEIR YOUTH

GUNNAR HOGLUND
Chairman Youth Commission, National Sunday School Association

JACK'S PARENTS wanted him to have the best of everything. As Christians, they wanted him to have the best possible spiritual instruction to prepare him for useful, lifelong service for Christ. So, like millions of other American parents, they sent him to a neighboring church. It was an evangelical Protestant church.

One Sunday night when he was 16 years old, Jack came home and told his parents, "They sure keep us busy down there. It's almost getting to be too much. After all, I've only got 24 hours a day. And I need some time for school work and some time here at home."

Jack had touched on an important fact—in churches that hold to conservative views of theology there is currently no shortage of things to do and places to go for our growing generation of 15 to 25 year olds. Weekends and weekdays alike are crowded with a crush of activity.

It was not always so. Twenty years ago if young Jack had stepped into the same church he probably would have found Sunday school, morning and evening services and a young people's meeting at 5:30; and that was about it for the entire week.

Today there are released time classes, handicraft clubs and departmentalized youth groups. There are church basketball teams, special Bible study groups and pastor's instruction classes.

Church architects, when they draw up blueprints, ask, "Do we have enough facilities for the young people?" And so they insert a special library or gymnasium or recreation room.

Twenty-five years ago the idea of a Youth Pastor was virtually unknown. Today such leaders can be found guiding youth programs in hundreds of large-city churches.

On the denominational level, youth organizations have become accepted parts of denominational structures. From national youth offices flows a constant stream of materials, counsel and supplies to pastors and workers-with-youth.

"Until recently, confessed the pastor of an old-line denomination, we thought holding our young people was largely a matter of two sermons and a Sunday school lesson. We found out differently, the hard way."

So the process continues. In 1930 summer youth camping as a method for winning youngsters to Christ was almost unknown. Today hundreds of thousands of youth flock each year to lakes and mountains for weeklong evangelically sponsored assemblies.

Should Jack want to attend a Christian high school the Christian Day School movement, now in full swing, largely under the banner of evangelicals, will see that this is made available to him. And when he leaves for the military the home church, more likely than not, will follow him with a flow of letters and concern and interest. When it comes time for college a host of evangelical schools will clamor for his name on the dotted line, and offer all sorts of scholarships and inducements.

Do the young people need sound Christian books to read? Dozens of evangelical publishers have prepared a strong line of fiction and non-fiction, attractively designed and modestly priced. Monthly magazines and papers, aimed at the growing mind, offer a palatable diet of stories and instruction. And program materials and manuals are finding their way into the Christian market in generous supply, not to say anything of vastly improved Sunday school teaching materials.

On the interdenominational level the speed has picked up too. Twenty years ago Saturday night youth rallies were practically unknown. Today their names are household terms. High school clubs also were unheard of. Today thousands of teenagers, many with Bible underarm, troop to club sessions in classrooms or home or, in some cases, buses out in front of school.

On the university level at least two evangelically inclined campus organizations give Jack and his acquaintances opportunities for fellowship and witness. There are several girls' and boys' clubs, modeled after the Boy Scout and Girl Scout movements.

All of which adds up to this—never in evangelical history has so much been done for so many young people. While the skeptic may view this resurgence with raised eyebrow, one thing he cannot deny: evangelicals are giving youth work the old college try.

Adequate attention to the growing-up needs of our coming generation is certainly in order. Few Americans question this. As Dr. Henrietta Mears put it, "Every church is only one generation removed from extinction. A church that cannot lead its youth into a vital Christian life today will be dead tomorrow."

And no one will quarrel with the fact that one of the best ways for suffocating the life of a church is to drive the young people away. There are a lot of ways to prove this.

When USA Columnist Stewart Alsop, for example, toured Moscow two years ago in a Soviet tourist bus he saw a church spire down the street. "How is that church doing?" he asked the guide. The guide smiled knowingly and replied, "That church will soon be empty. Only old ladies attend." Australian churchman, H. M. Arrowsmith returning some months ago from a seven-weeks tour of Red China, reported, "Church services are remarkable, not for *small* attendance, but rather for the absence of adolescents."

Knowing only too well that this sort of thing could happen in the U. S. also evangelicals have moved to their battle stations. Everything possible is being done to effectively present the gospel to young people and to shepherd them along toward life-long commitments to Jesus Christ.

This change for the better is something for which we need to thank the

Lord. However, lately some have begun to ask questions. How effective is all this network of activity? Isn't some of it pretty thin and pointless? If Christ were here, Himself a young man, how much of it would He view approvingly? And how much disapprovingly?

These are questions that need answering. Evangelicals, to be sure, possess a commendable virtue for pioneering. And trailblazing new territory is one of their strong points. However, they also display a built-in hesitancy for stopping, every now and then, to evaluate and measure hard-rock, long-range results. The comprehensive overall view is missing. Anyone who suggests such testing-of-results is viewed by many as being something of an obstructionist.

Really, then how effective is the evangelical ministry to youth? There is the affirmative side of the answer, first.

Even the most hard-bitten skeptic must admit that, thanks to the resurgence of youth work, more young people attend our churches today than ever before. Mission boards that once had to go looking for candidates now point to long lists of waiting applicants. Evangelical seminaries are well populated with ministerial trainees.

But there is a negative side too. As a pastor put it, "All these things we do for young people are fine. And I'm as glad as anyone to hear of thousands of teenagers getting converted. But what puzzles me is why it is so hard to find these converts around the church 10 years later."

This unfortunately is not the groaning of a reactionist. The hard, cold facts are on his side. These facts seem to indicate that while evangelicals are champions at producing 16 and 17 year old "converts" they are not so effective at translating these converts into life-long church membership.

This is illustrated by a small evangelical denomination. One of its leaders reported recently that in 1855 they had 20,000 members. In 1955 the denomination had grown to 40,000. Now, this constituted something of a problem to the leader, for he said:

"The increase-of-population of births over deaths (according to the USA Census Bureau) at present is 15 per 100 per year. This means that if the churches of our denomination had done no more during the last 100 years than win the children of our church members to Christ and church membership, and at the same time win not a single "outsider," our denominational membership, 20,000 in 1855, should now stand at 76,000. Instead we have 40,000 members.

"This means," he continued, "we are not only failing to reach the community, we aren't even winning the young people of our church families."

This dramatizes the problem. Why aren't we, in most places, retaining our own young people, much less getting at the huge population of unchurched? How can it be, with the freedom we enjoy in this country and the splendid methods and building and leadership at our disposal, that we are unable to point to appreciable signs of real advance? Why must so much of our work be a holding operation and no more?

Now, admittedly, this is anything but cheering. And it is not the sort of thing you hear from the platforms of our denominational meetings or read about in annual report letters that come to our desks. But who can deny that, except for a few notable exceptions, this is not a true indictment? We simply are not—as we say in our promotional pieces—reaching the youth with the truth.

Can anything be done to improve upon this situation? Of course it can. Experienced youth officials, pastors and denominational leaders who honestly want to give our young people a better break and who have given this matter a good deal of study and consideration have recently come up with some valuable suggestions. Although they do not agree in all respects their combined contributions suggest a five-point program that would go far toward revitalizing our youth work.

1. *Widen our scope of instruction.* There are some people who insist, or at least imply, that our responsibility to youth is largely a matter of leading them into a 30 minute conversion experience, and that from then on the Lord will take care of them. "Get him saved and trusting Christ, that's all we have to do," is a common attitude. Now to get a youngster converted is essential. But it is only the beginning. Winning a young person for Christ is not a 30 minute affair, nor even a one year affair. It is, in most instances, a 20 year process that involves attention to every phase of a youth's life and personality and the entire Christian educational program of the church.

Here's the way one pastor expressed it. "We had a 14 year old girl who was converted at a club meeting. For three years she showed up at every church service and memorized scripture and was soon a member in high regard. But suddenly she disappeared. She had married an ungodly fellow who forbad her attending church. We never saw her again."

"Our Sunday school staff," he continued, "talked it over. Where had we failed? It dawned on us that in the three years that this girl was with us, not one word of instruction was given her on sex and courtship and marriage. Maybe, we concluded, her falling into a disastrous marriage was our fault as much as hers."

Why do evangelicals persist in leaving huge gaps in their instructional program?

In addition to showing them how to be converted, and study the Bible and be a witness why don't we include elements of instruction in Christian personality development, choice of career, courtship and marriage guidance and the role of the Christian in today's society?

Of course these are secondary aspects of godly living. But when we omit them completely are we being fair? Isn't Christ interested in every segment of life?

The reluctance of evangelicals to include such teaching is understandable. A generation ago Protestant modernism dropped the conversion experience to a subordinate role and made the gospel largely a code of conduct and ethics with "personality development" pretty much the sum and substance of its message.

Evangelicals wanted to avoid falling into this same pit. So they let the pendulum swing to the other extreme. Thus, today if you talk about giving vocational guidance to young people you are viewed more often than not, with arched eyebrows. But is this logical? Just because our liberal friends have given undue attention to these instructional aspects is it sensible for us to scrap them completely? Because my neighbor drives his car at 90 mph into a tree does it follow that I should sell my car and swear off driving?

All of which can be summed up this way—when evangelicals stop this awkward line of reasoning and start giving attention to the whole range of a youth's life and experience, from conversion on up, we will see more of them staying permanently in the Christian faith. Too, we will begin making a noticeable dent in the large mass of unsaved American youth that walk by our churches every day.

2. *Get trained professional leaders.* On seminary campuses one often hears that only inferior students major in religious instruction and youth work. Youth pastors often view their positions as only stepping-stones to full pastorates of their own. Local churches encourage this misconception by applying a double standard to their church staffs. The youth pastor is frequently considered far less important than other trained staff members. Youth

(Continued on page 15)

Just How Complete is Your Home?

ALICE R. FLOWER

WITH HOLY satisfaction God rested after all His marvelous creative endeavors. The earth, the sea, the sky give witness to His power in framing the universe which was to house His master-creation, Adam and Eve. For their special comfort God had planted a garden in which grew "every tree pleasant to the sight, and good for food." There was a special river to water that garden—the whole a prospect beyond description. No wonder God rested as He beheld "everything that He had made . . . very good."

To Adam the crowning earthly joy was the presentation of Eve to share with him the loveliness of fair Eden. She was his God-given helpmeet; and now we see the first family established in their home. More than human association was involved in this, however; there was God-relationship for Adam and Eve. It was God's garden, and Adam and Eve could enjoy its gracious privileges only through continued obedience to Him.

Obedience to Him brought delightful communion with Him. No doubt they frequently heard "the voice of the Lord God walking in the garden in the cool of the day" and ran to meet Him as happy children would greet a loving parent. Disobedience broke this communion, bringing shame and fear. Somewhere outside Eden the couple established another home, a poor substitute for the first home where they had fellowshipped with God in the completeness of His favor.

God had a great disappointment out of that first home's failure, and many years passed before God called Abraham. See how God emphasized right family relationships in dealing with him, stressing proper recognition of godly principles. Strong words these, "I know him (Abraham) that he will command his children and his household after him" (Genesis 18:19). To what end? The very fulfillment of God's promises depended on how faithful Abraham wisely disciplined and directed his children and servants.

Note carefully the early history of the Hebrews as God taught them principles of success as a nation. Through their wilderness journeyings, in possessing the land of Canaan, there was continued emphasis laid upon household unity in righteous living. The Passover story gives the two-fold aspect of this family gathered within the house to partake of the roasted lamb for the needed sustenance in the difficult journey ahead. Some stress only the first, ignoring the important second phase of this marvelous Passover observance.

Apply the blood to the doorposts and lintel of your home, acknowledging your faith in the finished work of our great Redeemer for the need of your household. But never forget there is a subsequent responsibility of parents to gather together their households for definite partaking of the Lamb—the Word of our God which liveth and abideth forever. Here has been the breakdown in many families, one great reason for the wayward children of supposedly godly parents.

Assurance came to the parents through the application of the blood by faith; but travelling strength was derived by the parents-directed partaking of the Pascal Lamb. That passover night the world was shut out and the family shut in together, due importance being laid on the signifinance of that sacred meal. This rushing age would quickly and easily crowd God out of any home. But remember, God's moving in every child's life starts normally in the home; and it was the wise man who said, "Train up a child in the way he should go:

and when he is old, he will not depart from it" (Prov. 22:6). God has given here a marvelous type of spiritual completeness in our homes.

As went the Hebrew homes so would go the nation. Soundness in family life meant healthy grass roots for the kingdom to be established later. The book of Deuteronomy gives certain vital principles for solid Hebrew home-life as they were shortly to take up their residence in the Promised Land. God had far-reaching sight for their national edurance; so He emphasized the need of constant recognition of God's Word in their individual homes. To this day the stability of Jewish home-life has been unsurpassed and the divorce evil least menacing to them.

The sixth chapter commands that God's Word have a recognized place in the table talk and fireside chats of the family circle. Thus the Word becomes living in the home. Since the Bible constantly presents man as seeking God's approval, one cannot live with the Book by daily habit and not himself grow in desire and capacity to please His Maker. Thinking on things "that are true, lovely, of good report" produces what is noblest in character and pays the highest on such investment in the home.

There are many homes where once the "altar light" glowed and the home was complete. Through subtle snares Satan has dimmed, even quenched that light. Rush of business, lust for gold, love of the world, carelessness, indifference, sin, disobedience, have caused one or both of the parents to fail in their responsibility. Boys and girls going forth from such homes know not the real values of life; and, without a standard of righteous holy conduct, they become an easy prey for the crowding forces of evil which assail everyone today. Here is the chief reason for the lack of God-consciousness among youth today and who will answer for this before God?

A young mother asked an evangelist when she should start training her five-year-old child for God. He answered, "You are five years too late now. You have missed the most valuable years of shaping your child's life. Go home and erect at once your family altar. With God's blessing you may be able to redeem some of the years that the locusts of neglect have eaten."

If you find yourself pampering, entertaining, pleasing your children to the neglect of praying with them—TAKE GREAT ALARM. You are responsible for their souls as well as their bodies—the completeness of a Christian home.

China "Showcase"

Chinese Ambassador Hollington K. Tong told a group in Washington on March 6 that what passes for the Christian Church in Red China is merely a political institution set up by the Communists to fool the West.

The Ambassador called it a "showcase exhibit" which is intended to make the world believe that there is "religious tolerance" in Red China. "Actually it is neither Christian nor is it in a church," he said, referring to the Three-Self Reform Movement—the group which takes charge of the visits of outside churchmen.

As one government spokesman in Washington put it, "The situation of the Chinese Church is particularly precarious at this time because it is being led into theological speculation completely apart from Biblical Christianity. The Communists are trying to reduce it to a social club, and it looks as if they may be having some success."

The statement of the Ambassador supports the assertion of Francis James, one of the Australian representatives who recently visited the Chinese mainland. Mr. James stated that in his judgment "the Three Self Movement is *in fact* an extension of the central government." This same observer noted that "Chinese Christians try sometimes to evade the fact."

Churches which have not submitted to the pressure toward cooperation with the Three Self Movement have been exposed to additional pressures, such as an impossible tax on church buildings which really amounts to confiscation. Churches which cooperated were allowed more tolerance, but cooperation has meant that the churches are used as a means to encourage the people to adopt Communistic patterns of thought and social life.

"Freedom" Propaganda

The U.S. Information Agency has reported that the Soviet has been making numerous broadcasts to the Near East on the subject of "religious freedom" in the USSR. The information Agency interprets this as an effort to counter the Agency's programs which have emphasized "the anti-religious nature of Soviet communism."

From February 11 to 24 alone, Moscow broadcast 28 talks in Middle East languages on the subject of religious freedom in the USSR. This compares to only nine talks on the same theme in the same languages during the entire preceding eight months.

Several of the Soviet talks referred to "U. S. propaganda" and complained that the U. S. Information Agency was attempting to stir up mistrust of the Soviet Union in the Middle East.

Moscow finds itself in a dilemma, the Information Agency points out, because it is trying to pose as a friend of the Muslim peoples of the Middle East, and, at the same time, it is discouraging Islam among the Muslims in Soviet Central Asia.

The Agency's radio arm, the Voice of America, is in the midst of broadcasting a sixteen part series exposing the unhappy plight of Islam under communism. A Voice spokesman pointed out that this is a hisorical series. Attention is called to the fact that in occupied territory Soviet officials have closed mosques and done away with religious training for mullahs.

"The central committee of the Komsomol (Communist Youth Organization) has adopted a decision making it compulsory for Komsomol organizations to improve atheist propaganda among youth." Moscow radio, February 12.

"Religious ideology, in principle, is hostile to the entire structure of our life and the Komsomol organizations must apply their efforts to hinder the spread of this ideology."—Moscow Radio, February 19.

"Religion always has been a reactionary ideology . . . we must fight against religion: this is the A B C of materialism and Marxism. One must fight against religion in a Bolshevik manner, with passion and without mercy . . . It is the sacred duty of the party organizations to create all conditions for making atheistic propganda effective and militant.—Voroshilovgrad Radio, March 1.

"It is necessary to propagate the materialistic outlook and develop atheist propaganda more broadly."—Moscow Radio, March 5.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

Brennan Appointment

President Eisenhower's appointment of Supreme Court Justice William J. Brennan, Jr. was recently given unanimous approval by the Senate Judiciary Committee. In hearings before the committee the Justice had been questioned on the possibility of conflict between his obligations as a Roman Catholic and his oath of office.

The question of his obligations to Rome was raised by the National Liberty League, a small group of intellectuals mainly centered in New York city. Senator O'Mahoney, a Catholic, thought that the league should be allowed to ask the question. Senator Estes Kefauver had misgivings about this, however.

Last fall numerous observers in Washington had noted the appointment of a Roman Catholic just prior to the Presidential election. The appointment followed in line with an unwritten law that there should be "one Catholic on the bench" (see Capitol Report, Nov. 15, 1956).

Earlier Senator McCarthy had questioned the Justice on his attitude toward Congressional investigations into Communism. In a letter to Chairman Eastland, Senator McCarthy stated he believed that the hearing "confirms that Justice Brennan harbors an underlying hostility to Congressional attempts to investigate and expose the Communist conspiracy."

Plea to the Vatican Urged

A council of Presbyterians meeting in Atlantic City on March 13 were urged to recommend a meeting between Protestant leaders and the Vatican in hopes of ending curtailment of religious freedom in Roman Catholic dominated countries. The suggestion was continued in a report submitte to the North American council of the World Presbyterian Alliance.

The commission stated its hope that "conversations which might ensue would lead to a restoration of the liberties to which Protestants are entitled and of which they have in recent years been deprived in several lands where the Roman Catholic Church predominates."

Evangelicals who have observed the recommendation to the council have made it clear that a Protestant delegation to the Vatican would have nothing whatever to barter in the nature of religious considerations. Such a delegation could only submit its plea and hope for action.

Senate Statement on Colombia

Senator Wayne Morse of Oregon took the floor of the Senate on March 1 in order to draw public attention to the "difficulties which many United States Protestant missionaries have experienced, and regrettably are still experiencing in Colombia. Senator Morse is chairman of the Subcommittee on South American Affairs of the Senate.

Senate interest in the matter has been stirred by thousands of letters from American evangelicals who are desirous of seeing the religious pressures and persecution in Colombia stopped.

"The basic difficulty stems from the Colombian Government's interpretation of an agreement which it made with the Vatican in 1953," the Senator said. The 1953 Concordat gives the Roman Catholic Church exclusive privileges and support in areas designated as "mission territories."

"In 1955, the Colombian government issued regulations interpreting this agreement as prohibiting Protestant missions from acting on behalf of Colombians in the mission territories and as limiting Protestant pastors to services for Protestant foreigners. Protestant schools in mission territories had been closed earlier, and now Protestant churches were either closed or prohibited from receiving Colombian congregations," the Senator noted.

After inserting in the record official correspondence of the State Department bringing the matter to the attention of the Colombian government, Senator Morse stated that he would maintain a "close and constant interest in the matter." He said that if necessary his committee would meet later in the year to "discuss the question of our relationship with Colombia."

Action Editorial

James DeForest Murch

Because of Easter

■ AGAIN CHRISTENDOM is thinking *en masse* about Christ in terms of His resurrection from the dead. If we think in the pattern of Bible truth we shall all be the better for this Easter emphasis.

The victory of Christ over death identified Him as deity—the Son of God with power. Starting with the resurrection, the New Testament's redemptive interpretation of the cross can be seen in a new perspective of certainty and essentiality.

The resurrection victory conveyed a more vital faith to Christ's first followers. So should it to us today—a faith that will give us a new grip on the victory that overcomes the world.

The resurrection victory broadened horizons. At Easter we look not upon a world bounded by naturalism and humanism but upon a supernatural world springing out of the rising of Jesus Christ from the dead. Men with the resurrection in their hearts have a new outlook that can surmount the pessimisms of our modern mechanized civilization and envision the better life that is to be.

The resurrection victory added unction to Christ's last words. So today we should hear Him saying with new challenge: *Go ye, bear everywhere this witness that I am Christ the Saviour of the world and lo! I am with you always in the boundlessness of eternity.*

Let's Be Realistic

■ EVANGELICAL OPTIMISM concerning a return to the "faith once delivered to the saints" seems to be spreading. In some areas this optimism has inspired honorable leaders to give up their role as watchmen on the walls of Zion and go down into the Plain of Ono to work out a "just and durable peace."

We rejoice at every indication of loyalty to the revealed Gospel of Our Lord and Savior Jesus Christ wherever it may be found. For instance, Dr. Eugene L. Smith, general executive secretary of the Division of World Missions of the Board of Missions of the Methodist Church, speaking at Buck Hill Falls recently, sounded a strong, clear evangelical note in his address, "Our Obligation to the Gospel." Admitting that he was a former "liberal," Dr. Smith testified to a change in his theological thinking. Among many splendid things, he said,

> I wish to record my growing conviction that the New Testament interpretation of the consummation of history as an event in which Jesus visibly demonstrates His Lordship of history is a truth so vital to Christian faith that to ignore it is ominously to weaken the Christian Church .... There is an unquenchable vitality in the Christian teaching of the Second Coming, of the transforming power of the Holy Spirit, of healing by faith. Vast numbers of our people, both within the churches and the sects, are fed upon half truths and both suffer from spiritual malnutrition. This tragic process will not cease until we begin to take seriously our obligation to declare unto our people the whole truth of the Christian Gospel.

This magnificent testimony is cause for thankfulness to God, but it is not ground for any optimism that an immediate change will take place in the liberal missionary program of the Methodist Church. Indeed, the whole denomination is still so thoroughly impregnated with the deadly virus of liberalism that it has all but lost the Pentecostal power it had for 150 years.

There are causes for rejoicing in regard to certain evangelical developments within the Presbyterian Church USA. Yet we note that Dr. John S. Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City and lecturer in Practical Theology at Princeton Theological Seminary, had this to say in *Life* magazine about the faith of Presbyterians:

> Except for a minority, Presbyterians do not believe in the literal inerrancy of the Scriptures ... Except in minor Presbyterian groups, the doctrine of the Virgin Birth is not used as a test of orthodoxy in receiving new members or ordaining ministers and elders .... With a few exceptions Presbyterians do not interpret the phrase in the Apostles Creed "the resurrection of the body," as meaning the physical body.

While he said he was speaking for himself alone, Rev. Thomas J. Kelso, assistant pastor of Westminster Presbyterian Church, Pittsburgh, Pa., recently wrote in *Christianity Today*:

> Since when does orthodoxy, church membership, or anything else require that we believe the Virgin Birth, the Bodily Resurrection, the (of all things!) Substitutionary Atonement of Jesus Christ? .... Many ecumenicists have no quarrel with some of these ideas, and most of them will agree that others are free to believe them. Personally, I have no truck with any of them. Our Presbyterian Church does not require belief in these three things. If it did a lot of us would be out on our ear .....

There are many local churches, possibly a few presbyteries and hundreds of loyal evangelical ministers in the Presbyterian Church USA, the Westminster Confession stands like a rock, but who could truthfully say in the face of the mountain of facts to the contrary that the united ecclesiastical front of the denomination is unequivocally evangelical?

Let us be done with wishful optimism concerning the evangelicalism of the larger denominations in the National Council of Churches. Let us not be pessimistic concerning the future, but let us be realistic about the present. This is no time to weaken the evangelical front. It is winning new victories every day and will win greater ones tomorrow if we will all stay together in faith, love and truth.

National Family Week

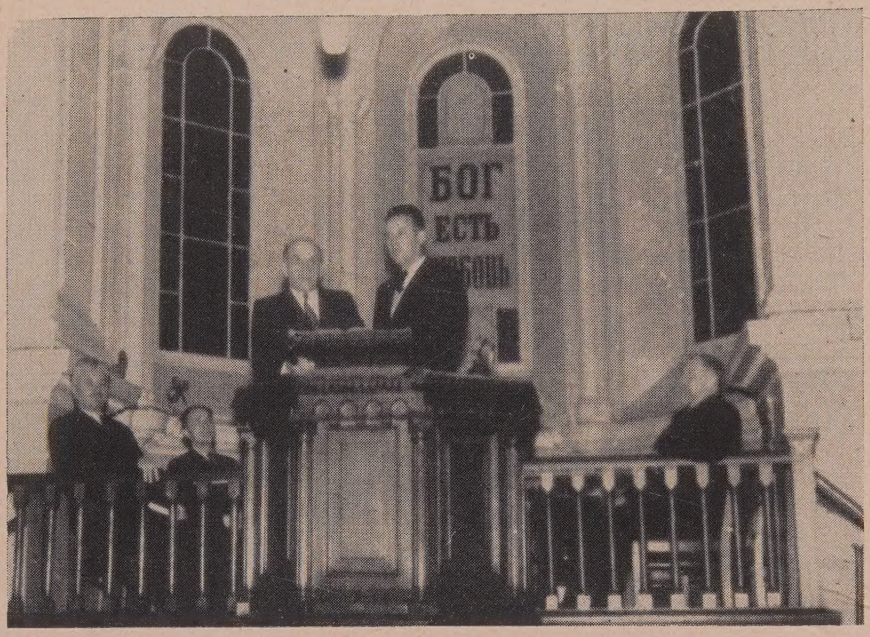
■ THE FAMILY is basic not only to the church but to the life of the nation. It is well at least once a year for evangelicals to devote a week of concerted effort to the Christian home.

The National Sunday School Association again calls us to the observance of "National Family Week," May 5-12. Thousands of churches will join in the two-fold emphasis: First, to reach new families for Christ and the Church. Second, to encourage the development of Christian homes by Bible reading and prayer (see page 5).

Pastors and Sunday School superintendents need to take the lead in securing literature for the observance and promotion of the educational program. Write the National Sunday School Association, 542 S. Dearborn Street, Chicago 5, Illinois for bulletins, posters, post cards, pamphlets and full instructions today.

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE



PAUL E. FREED, president of International Evangelism, Inc., speaks in Moscow's Baptist Church. Some 2,000 people, chiefly women, heard his message.

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WORLD-WIDE

Freed Visits Moscow Addresses Baptists

GREENSBORO, N. C.—The great paradox of Russia today, at least to the American mind, is that Russia's Christians are also professed Communists. That is what the Rev. Paul E. Freed of Greensboro found on a recent trip to Russia.

Mr. Freed is president of International Evangelism, an independent missionary organization which, since 1954, has operated the Voice of Tangier, an international Christian radio station located in North Africa. This station reaches not only Russia but Czechoslovakia, Poland, Yugoslavia, and Hungary, as well as the rest of Europe, North Africa and the Middle East.

"I found the Christians whom I met in Russia," Mr. Freed said, "evangelical and really out and out for the Lord. But I had a shock when all of them said categorically that they were Communists."

One young Russian said to him: "Of course you know that Jesus Christ was a Communist and the Bible teaches Communism. Therefore, all good Christians are Communists."

"I realized," Mr. Freed went on to say, "that Russian Christians are also a part of the Soviet system and either do not dare to criticize it, or their religious liberty will be in danger, not to mention their lives. Or perhaps they really believe this. They insist they have religious liberty in Russia."

In Moscow, a city of six or seven million people, there is one Protestant church. In this Baptist church people meet twice on Sunday and once each week day. Time and again the people were asked not to come to more than one service because of the overcrowding. The morning Mr. Freed spoke, about 2,200 people heard him, chiefly women.

"Be sure to preach Christ," one leader told him earnestly. "Don't talk about anything else. The people love to hear about the Lord Jesus Christ but are not interested in other things."

Mr. Freed felt that this injunction held a warning not to get into other fields, that the leaders had to be careful not to touch on other matters and issues.

Communists in Poland Are Fighting Religion

WARSAW —(RNS)— Communists must continue to fight religion in Poland, but on a strictly equal footing, the leading Communist newspaper in this country declared.

Trybuna Ludu, organ of the United Workers (Communist) Party, said party members must prove the superiority of "scientific materialism" in a free contest of ideas with religious believers.

The paper made the point in the second of two articles dealing with the recent Church-State agreement which provided, among other things for the re-introduction of religious education in schools. In the first article, the paper charged that tensions have arisen between believers and non-believers which "cannot be tolerated."

Trybuna Ludu said party members must not think that the new religious concessions will diminish the chances for a triumph of "scientific ideology in the human mind." It predicted that education and propaganda will win out finally over "the religious illusion."

Science and Religion Lectures Draw Crowds

TORONTO, Ont.—Dr. O. E. Sanden lectured in People's Church here for eight days on "Science and Religion," March 3-10, with large audiences in attendance.

The series closed with Toronto Youth for Christ staging a "Sixty-four Thousand Dollar Question" Program. Dr. Sanden was quizzed by the director of Toronto Youth for Christ, Gus Ambrose. Dr. Sanden, who had chosen "Science and the Bible" as his category, moved ahead under severe grilling reaching the "Plateau," and upon entering the booth, steeled himself for the remaining questions. When he successfully answered all the questions, the audience broke into applause, as he stepped out of the booth and said, "Friends, that was not the sixty four thousand dollar question. It is rather, 'What shall I then do with Jesus, which is called Christ?' " Many responded to the invitation.

During the week, Dr. Sanden spoke on such subjects as, "Distributing God's word in a day of science," An Ancient Book for an Atomic Age," "The Dead Sea Scrolls—Have They Changed our Bible?" "The Hydrogen Bomb and the Ongoing Purposes of God." The auditorium, which seats 2,000, was packed out time and again, and there were many decisions for Christ.

Dr. Oswald J. Smith, People's Church pastor, said, "By his approach Dr. Sanden appealed to students, college professors, and even Jewish rabbis. Everyone recognized his ability. He proved conclusively that science is not in conflict with the scriptures and that wherever true science speaks, it supports the scriptures."

Top Chinese Protestant Criticizes Authorities

HONG KONG—(RNS)—A top Chinese Protestant leader criticized Communist authorities on the China mainland for not carrying out "the government policy of religious freedom at all levels," the Peiping Radio reported.

It said the criticism was voiced in a talk before the Chinese Consultative Council in Peiping by Dr. Wu Yao-tsung, chairman of the General Synod of the Church of Christ in China. He also leads the National Committee of the Protestant Churches for Self-Administration.

Dr. Wu praised the government for "giving the people religious freedom," but he demanded that directives be issued to government officials of all grades "who often work counter to official policy."

He complained that local officials interfere with religious freedom under the pretext that religious observances upset industrial production plans.

"Frequently such officials even occupy churches for storage purposes, he stated, citing "cases of confiscation of Bibles and hymn books."

Dr. Wu further complained that government publications frequently publish anti-religious articles and "make absurd charges against believers."

united action

St. Paul Evangelicals' Progressive Program

ST. PAUL, Minn.—The Council of Evangelical Churches has a strong program of united action. It is strongly opposing bills offered in the Minnesota Legislature which would provide indirect aid to parochial schools. It has a growing evangelistic program.

The Council assumed management of the Christian Center in the Spring of 1955 and has established headquarters there. Office hours are maintained 8:30 A.M. to 5:30 P.M., Monday through Friday. Facilities of the Center are available for use by appointment.

The St. Paul Christian Business Men's Committee, The Child Evangelism Fellowship, The Biblical Research Society and the Evangelical Ministerial Association are associated at the Christian Center. Each organization is supported independently.

Eight months of broadcasting by direct wire from the St. Paul studios of KTIS-900, the Northwestern College Station, publicizes the work of the Council over the wide area served by this station. The program is aired each Saturday, 10:15-10:30 A.M., October-May and features music, important announcements and a brief message.

More than 200 children in grades 4-6 were enrolled in Evangelical Released Time Bible classes last year. A very sizeable increase is expected this year. Efforts are being made to double the number of schools being reached through this program.

(Continued on page 10)

EVANGELICALS IN INDIA

Calcutta Conference Outlines Program for Action

DR. EVERETT L. CATTELL, the executive secretary of the Evangelical Fellowship of India, opened the Sixth All-India Evangelical Fellowship Conference held in Calcutta on January 8-11 with a short outline of what EFI proposes to do. He pointed out that the brief Statement of Faith and Practice furnishes the vital nerve of solid belief that produces action and appeals to the heart afire. The rapid growth in membership to a total of nearly one thousand including forty-two mission bodies and churches attests this fact. The burden of EFI is no less than that of thorough revival and evangelism in and through the total Church. To bring this about all-out effort on many fronts is required.

On the front of revival and evangelism, the "Plan for Revival and Evangelistic Effort" drawn up by the Council of Evangelists provides for thorough preparation as well as adequate follow-up and is beginning to meet response. Meetings were held in Agra in November and city-wide meetings are now being planned for Kanpur where Dr. A. A. Haqq, the campaign speaker, will be supported by an EFI team in preparation, assistance and follow-up.

Two thousand two hundred pastors are receiving the *Pastor's Bulletin* published by EFI and effort will be made to hold Pastors' Retreats to prepare them for leadership in revival and evangelism.

The National members of EFI are continuing to contribute substantially to the support of their own missionary in Africa—Mr. and Mrs. Varghese Kattapuram. When they leave Africa for further study in America, it is hoped that there will be another missionary couple to take their place.

An accrediting body for Theological Education has been organized. Twenty institutions are now working together in this accrediting plan. In the field of theological education, evangelical bodies are being brought into not only cooperation but full union. *Union Biblical Seminary Yeotmal,* has reached the B. D. level and now has an enrolment of seventy-two students.

EFI is a charter member of the World Evangelical Fellowship and was glad to be represented officially this past year at the WEF Conference by Mr. I. Ben Wati, Canon S. R. Burgoyne, and Rev. R. H. Smith. Delegates from twenty-seven countries were present. At this Conference the Asian delegates appointed Mr. Ben Wati as corresponding secretary for a proposed Asian Evangelical Fellowship

(Continued on page 14)

LATE NEWS AT PRESS TIME

BUFFALO CONVENTION

● OVER ONE THOUSAND evangelicals were present for the fifteenth annual convention of the National Association of Evangelicals in Buffalo, N. Y., April 1-4. Every section of the nation was represented.

● BILLY GRAHAM, principal guest speaker, drew an overflow audience Wednesday afternoon. He told a thrilling story of preparations for the New York crusade. Three thousand daily prayer groups in New York; 600 in London, England; multiplied thousands of such groups throughout the world are praying for a great soul-saving victory.

● A GREAT PRAYER MEETING on Wednesday night, under the direction of Dr. Armin C. Gesswein, marked the spiritual mountain peak of the Convention. The objective was a nation-sweeping revival, with particular emphasis on the Graham crusade in New York. At 2 a.m. Thursday the meeting closed with over 100 still participating. It was estimated that 1,000 congregations of various denominations affiliated with the NAE held simultaneous meetings across the nation.

● DR. PAUL P. PETTICORD was re-elected president of the NAE for his second one-year term. Dr. Herbert S. Mekeel was elected first vice president; Rev. Thomas F. Zimmerman, second vice president. Reelected were Rev. C. C. Burnett, secretary and Mr. Robert Van Kampen, treasurer.

● CHICAGO WILL BE HOST for the 1958 NAE convention to be held in Hotel Sherman. Dr. Frederick C. Fowler was named chairman of the program committee.

● DR. E. R. BERTERMANN, of The Lutheran Hour, was elected president of the National Religious Broadcasters, succeeding Dr. James DeForest Murch, of The Christian's Hour. A large number of new members were received.

● DR. J. PALMER MUNTZ was elected chairman of the American Section of the World Evangelical Fellowship, succeeding Dr. Harold J. Ockenga. Expansion of this program saw the appointment of Rev. Verle Nietzel as assistant to Dr. J. Elwin Wright the executive secretary. Rev. Neil Macauley was chosen field secretary.

● TWIN CONVENTIONS were announced for the National Sunday School Association in 1957: Los Angeles, Calif., October 9-11 and Grand Rapids, Mich., October 30-November 1.

● COMPLETE CONVENTION REPORT will appear in *Action* magazine for May 15.

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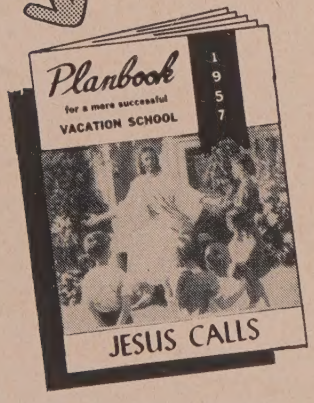

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Since 1944 High School Christian Fellowship Clubs, now known as Hi-C, have been active in Junior and Senior High Schools in the City and suburban area. A well-rounded program of spiritual, social, recreational and training activities is conducted through local club meetings and city-wide gatherings. A club in every school in the Greater St. Paul area is the aim of Hi-C.

Rev. Laurel W. Hanley is president of the St. Paul Council. Rev. John W. Walkup is executive director.

NAE Central Region In Successful Meet

WICHITA, Kan.—The second annual convention of the Central Region of the National Association of Evangelicals was held here March 7, at the West Side Christian Church.

The one-day conclave began with a Radio-Television workshop. Rev. Roy Clark of Haviland, Kansas brought the open message entitled, "The Challenge of Broadcasting the Evangelical Christian Faith." A panel discussion on "Effective Religious Broadcasting and Telecasting" was well received. Mr. Sam Worsham, program director of Station KARD-TV in Wichita presented the industry's point of view. Rev. Lynn Hodges, Baptist pastor from Topeka, gave the religious broadcaster's point of view. Others serving on the panel were Mr. Robert Payne, promotion and publicity director for Station KAKE-TV Wichita, and Rev. Roy Clark. Rev. C. Mervin Russell moderated the panel.

The workshop session was climaxed by a conducted tour through Station KARD-TV and an opportunity to see several live programs. Rev. Mahlon Macy had arranged for the appearance of NAE personnel on a noontime program entitled "Around the Town." The appearance took the form of an interview in which Dr. George L. Ford, Rev. C. Mervin Russell and Mr. Macy were questioned about the work of NAE. A male quartet from Central College sang and Mr. Bob Bradford, a Christian ventriloquist, also appeared.

The afternoon session featured Rev. C. Mervin Russell's address, "Our Essential Oneness"—a real challenge to closer cooperation and stronger united effort. Rev. Everett Black, vice-president of the region, presided.

Dr. George L. Ford was the main speaker for the evening meeting. His topic was "The Growing Importance of Evangelical Cooperation."

Interest in the convention was excellent with a number of ministers driving hundreds of miles to be present. Newspaper coverage was outstanding.

Rev. C. Mervin Russell was re-elected regional president, R. V. Everett Black, vice-president; Rev. Ronald Brannon, secretary, and Rev. Elmer Lauritzen, treasurer.

Christian Approach To Alcoholics Born

CHICAGO—Sam Browning, who says he once was "the biggest drunkard in Alaska," was named founding executive director of the Christian Approach to Alcoholics here. The agency has been chartered by the State of Illinois as an evangelical Christian organization to assist alcoholics who appeal for help in overcoming addiction, Mr. Browning said.

The six-foot, 280-pound Moody Bible Institute graduate has served as "missionary to alcoholics" for the Chicago Christian Business Men's Committee since September, 1955.

Evangelist Torrey M. Johnson of Wheaton, Ill., who converted him to Christianity in Anchorage, Alaska, in 1953, will be chairman of the group.

Christian Approach will develop programs for helping evangelical churches, clergymen, ex-alcoholics, and relatives of alcoholics minister to those who are seeking help.

It will hold conferences, do research work and publish a periodical on liquor problems, Mr. Browning said.

Other Chicagoans who will serve on the executive board are William Gothard, CCBMC executive secretary, vice-chairman; E. Benhardt Oyaas, an attorney, secretary; and Charles E. Strobeck, a real estate dealer, treasurer.

Evangelicals Object to "Rock and Roll" Film

SPOKANE, Wash.—Opposition to the showing of a "rock and roll" film in Spokane by the executive committee of the Inland Empire Association of Evangelicals got results.

The IEAE resolution asserted that "Whereas the entire nation has been alerted by the shocking episode in connection with the showing of an objectionable 'rock and roll' film in New York City, and

"Whereas this incident resulted in much public disorder and defiance of police authority, and ignored completely accepted standards of morality and decency, and

"Whereas this same controversial film has been scheduled and advertised for a Spokane showing at a downtown theater," the Inland Empire Association of Evangelicals was opposed to such showing.

Commissioner Kenneth Lawson suggested at the city council meeting that the resolution be referred to the city censor board. Public Safety Commissioner Carl D. Canwell, who appoints the censor board, said he already had made a check on the rock and roll film. "If it's a nuisance, close it up," Commissioner Arthur R. Meehan asserted.

Lincoln Ministers Organize An Evangelical Fellowship

LINCOLN, Neb.—A representative group of ministers met here on March 19 to organize a Lincoln Evangelical Fellowship. Lincoln has had a conservative ministers' fellowship in the past years, but this organization was discontinued in favor of the new fellowship which will be affiliated with the National Association of Evangelicals.

Temporary officers included Rev. James Cunningham, Christian Missionary Alliance, president; Rev. J. H. White, Nazarene, vice-president; and Rev. Gaylord Jordan, Wesleyan Methodist, secretary-treasurer. The executive committee is to act as a constitutional committee. Rev. James Leonard, Evangelical Free Church, is leading the nominating committee, and Mr. Herb Jost, United Presbyterian,

is chairman of the policy committee.

The meeting for the permanent organization will be held in April. Rev. Mahlon L. Macy, Central Regional director, spent several days in Lincoln and assisted in setting up the new organization.

Evangelism

Christ for America Seminar in Buffalo

PHILADELPHIA, Pa. — Buffalo, New York has been selected by Christ for America for its 8th Area-wide Seminar on Personal Soul-winning and Visitation Evangelism. Previous gatherings have been held in Philadelphia, Denver, Lincoln, Neb., Greenville, S.C., Milwaukee, Kansas City, etc.

The Buffalo Bible Institute will co-sponsor the coming program which convenes May 5 to 9 inclusive. All sessions are open to the public and will be held in the First Baptist Church of Buffalo, Rev. Ernest Lockerbie, host pastor.

At Buffalo the Seminar will open with a keynote rally May 5, which will be addressed by Dr. William Ward Ayer of New York City. Other Seminar team members will include Dr. Robert M. Parr of the noted Gilead Baptist Church of Detroit; Rev. Hubert Mitchell, director of the Family Altar League of Chicago, Mr. Jack Will of Buffalo, soloist and trumpeter, who will lead the singing throughout the Seminar. Dr. Horace F. Dean, president of Christ for America, will moderate the sessions.

Radio-TV

Non-Christian TV-Shows Are Planned by the NCC

NEW YORK—National Council of Churches leaders have invited Roman Catholics and Jews to join with them in producing a weekly, nationwide television program that would promote spiritual values without reference to specific religious beliefs. The program would be aimed chiefly at the "unchurched and the indifferent" and show dramatically "the hand of God at work."

The invitation was extended by the Board of Managers of the National Council of Churches' Broadcasting and Film Commission at its annual meeting here. The board acted on a proposal made by Dr. S. Franklin Mack, the commission's executive director.

It agreed to ask the Catholics and Jews who now share in turn with them a weekly half-hour over the National Broadcasting Company to join in sponsoring the intercreedal program. At present the Sunday program is called "Frontiers of Faith" by the Protestants and Jews and "The Catholic Hour" by the Catholics.

Dr. Mack disclosed that he already has asked for a meeting between representatives of TV producing groups of the three faiths and the NBC to discuss the idea.

The NCC Commission has held that the greatest difficulty in reaching "the unchurched half of the nation is to avoid programs labeled 'religious' without encountering the danger of losing great audiences that like religious programs the way they are." NCC strategy is to water down any distinctly Christian testimony in its programs.

One of the television network religious programs at Christmastime discussed "The Raising of Peanuts in Israel." Nothing was said about the birth of Jesus Christ. NEWSWEEK magazine states that the Columbia Broadcasting System's "Look Up and Live" is "designed as a theological variety show, without preaching or unction." Among those on this program have been songs by Ethel Waters, actress and jazz singer; Walt Kelly, drawing cartoons of "Pogo," a priest telling of the Catholic church's interest in organized labor; Pearl Lang's dance drama, "Rites"; and scenes from Shakespeare's "Measure for Measure."

Also announced at the BFC:NCC's meeting in New York is a plan to set up closer relationships between the NCC commission and independent religious broadcasters and to establish a study committee representing both groups "to consider objectively the role of the independent broadcasters."

POAU Asks Broadcasts On Church-State Issues

WASHINGTON, D. C. —(RNS)— A monthly "dignified hour" of discussion on Church-State issues over national radio and TV networks was suggested here by Protestants and Other Americans United for Separation of Church and State.

Dr. Glenn Archer, executive director, declared in a letter to the Columbia Broadcasting System, that "such hours of honest controversy would gain an immense and interesting audience and would serve to promote tolerance and understanding."

"We believe the American people

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For Juniors and Junior High

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Available March, 1957. Illustrated. Paper, $1.50

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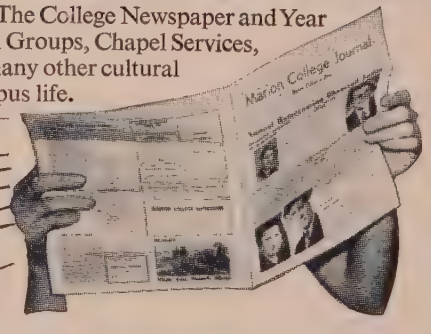

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CHILDREN IN DANGER!

"This is a fervent request that you will rescue my five children from great danger. The oldest is only 11. My husband cannot do any work because, during the communistic guerrilla warfare, their great cruelty and destruction drove him out of his mind, and naturally he is unable to help. I am struggling to provide the bare necessities of life for my little ones. With the greatest of difficulty I manage to secure just a loaf of bread, and this not every day.

"We had a small bit of property, but the communists destroyed it, and now we are in the streets. My children have developed bronchial trouble. I cannot send them to school because I do not have money to buy them bread, let alone pay for their schooling, books, etc. (In Greece, there is a small registration fee for each child who attends school, which the very poor cannot possibly pay.)

"Our poverty can hardly be imagined, and whatever you can do for my children—food, clothing, anything—you will save them and God will reward you."

Angeliki Belli

Do you ever have to wonder *when* you will eat again, as this family does? In Greece, where one third of the population makes less than 25c a day, this situation is not uncommon. But can we be comfortable sitting in front of our full dinner plates, knowing that with only $1.00 we can provide 22 lbs. of surplus food to these gaunt, sickly, despairing ones? That with $6.00 we can ship them a bundle of clothing; that with $15.00 a month we can provide home care for a child? Nor should we be content to stop there, but seek to bring God's Word through gifts of Bibles and Testaments to the spiritually starved also. Ask the Lord what He would have you do, and write to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U, P.O. Box 423, New York 36, New York. (In Canada write to 90 Duplex Avenue, Toronto 7, Ontario.)

would be better off if the issues which cause friction between great religious groups in this country were brought out into the open and frankly discussed," the letter said.

Dr. Archer said he "deplored" the cancellation by CBS of a talk on "Protestant-Catholic Tensions" by Rev. Thurston N. Davis, S.J., editor-in-chief of *America,* national Jesuit weekly. The talk was to have been delivered on CBS' Church of the Air on March 10.

However, he said CBS was "well within its rights in suggesting that such partisan opinions should not be presented to the American people without an opportunity for the hearing of the contrary point of view."

MISSIONS

Navigators Crusade Wins 2,500 Mau Mau

COLORADO SPRINGS, Colo.— The Navigators have just completed an evangelistic mission among the Mau Mau camps in Kenya, East Africa and are continuing with a complete follow-up program. Since last November, more than 42,000 former Mau Mau terrorists from the highly literate Kikuyu tribe have heard the gospel, and over 2,500 first-time decisions for Christ were recorded during this mission.

Over 5,000 Lesson 1's of Navigator Bible studies in the Kikuyu language were given out during the tour of the prison camps—some to converts, others to the prison chaplains and evangelists. This was with the special endorsement of Kenya's Commissioner of Prisons, who had requested prison commanders to make the correspondence course available to each prisoner.

Missionary Leaders Heard in PBI Confab

PHILADELPHIA, Pa.—A time of real heart searching was experienced by many students during the Missionary Conference held at Philadelphia Bible Institute recently.

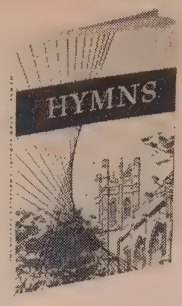
The theme of the conference was "Prepared Unto Every Good Work." Speakers who were greatly used of the Lord were Dr. R. E. Thompson, director of the Inter-mission Candidate Training School in Detroit and Chicago; Mr. Eric Fife, deputation secretary of the North Africa Mission; Dr. Clarence W. Jones, co-founder and director of Radio Station HCJB in Quito, Ecuador; Rev. Richard Winchell, evangelical World Literature Crusade; Mr. Joseph Bayly, editor of HIS Magazine; Dr. A. M. Bertsch, Board of Foreign Mission of the Presbyterian Church, USA; Dr. C. G. Beacham, past director of the Sudan Interior Mission and presently with the North African Mission.

denominations

Evangelical Lutherans Raise Record Budget

MINNEAPOLIS, Minn. —(RNS)— The Evangelical Lutheran Church raised a record budget of $5,630,350 in 1956, officials announced here. This is an increase of 27.5 per cent over the 1955 receipts.

The 1956 ingathering included $4,-



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397,304 for work of the ELC's departments, plus $1,233,046 in response to a special appeal for expansion of the denomination's Luther Theological Seminary in St. Paul. It does not include money raised by congregations for local expenses and building programs.

Dr. Raymond M. Olson, stewardship director, said the 1956 receipts averaged $8.32 per confirmed member, 65.8 per cent more than the 1954 average of $5.02.

He revealed that an "every congregation visit" conducted by the stewardship department last year indicates virtual 100 per cent committed support of the ELC's 1957 budget totaling $6,160,774.

personalia

Roderick Smith, administrative adviser of the Chatham (N.J.) Public Schools, has been chosen president of Spring Harbor Junior College, Free Methodist institution.

B. H. Duncan, until recently editor of the *Arkansas Baptist,* died of leukemia in Baptist Hospital, Little Rock March 20. Told of his condition last August he continued to serve as editor until December 31. He had been editor since 1947.

Eric M. North has retired from his executive position as Senior Secretary of the American Bible Society. Dr. North shared largely in the creation of the United Bible Societies in 1946.

Richard A. Shearer, president of Alderson-Broaddus College, addressed the anniversary convention of Eastern Baptist College and Eastern Baptist Theological Seminary, April 12. EBC is five years old; EBTS, twenty-five.

Isobel S. Kuhn, many years China Inland Mission leader, passed to her reward March 20. She was the author of many popular missionary books; her latest, *Ascent of the Tribes.*

Lorne C. Sanny, president of The Navigators, will be guest speaker each Friday from April through June on the worldwide Back to the Bible broadcast. He will present thirteen messages on "Personal Witnessing."

Philip Harden, head of the department of Biology, Pasadena College, has been elected president of Wessington Springs College, Free Methodist institution.

Norman C. Hunt, director of the Department of Industry and Commerce at the University of Edinburgh, Scotland, will be the speaker at the ninth annual sunrise Easter service in the famous Rose Bowl in Pasadena, Calif. this year. Prof Hunt was recently elected president of the Inter-Varsity Fellowship of Great Britain.

Fred R. Brock, pastor of First Baptist Church, Petaluma, Calif., received the honorary degree of Doctor of Divinity from Western Baptist Bible College recently. This growing GAR BC school enrolled 134 students this year.

Charles DeVol, head of the Biology Department of Marion College, has been granted a leave of absence to do a term of missionary service in Formosa. Dr. DeVol is a former missionary to China.

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Evangelicals in India

(Continued from page 9)

which will meet in conference for organization this year, probably August in Singapore. Ten Asian countries are interested at present. The purpose of this organization will be to seek a more intimate fellowship throughout Asia and to promote evangelism of Asia by Asians with funds raised in Asia. It is the hope of EFI that India may be well represented at this conference.

The literature arm of EFI known as ELFI is making rapid progress. Evangelical publishing houses in every major language are being established and strengthened and are working cooperatively through ELFI to increase publication and at the same time cut costs through sharing blocks and scripts. Last year 40,000 books were distributed through the *All-India Christian book clubs* in seven major languages. *Bible correspondence courses* are being coordinated and made available in twenty-two languages. There have been 484,000 enrolled in the Gospel of John "Light of Life" course. A *writers' conference* is being planned for Yeotmal in August to encourage local production of literature.

Conference speakers included Mr. J. S. Carroll of Australia; Dr. Akbar A. Haqq of Aligarh; Mr. K. V. Cherian and Rev. R. P. Chavan, EFI Executive members; and Mr. Venugopal, Finance Director of the Railway Board, New Delhi. Dr. K. Thirumalai of Sagar, Chairman of the Executive Board of EFI, presided and Rev. C. J. Robinson of New Delhi with Rev. W. A. Corlett of Calcutta at the piano led the congregation in inspirational singing.

Dr. Haqq, who recently returned from a campaign in the USA with Dr. Billy Graham in Louisville, Ky., shared with us his burden for revival in India. "I saw a whole town swayed by the Spirit of God," he said. He expressed his faith that God has greater things in store for the Church in India than anything which has yet been experienced even in Louisville. The scope of Dr. Haqq's morning doctrinal messages on the subjects, The Deity of Christ, The Virgin Birth and the Atonement of Christ was matched only by their depth.

Mr. J. S. Carroll of Australia, speaking each evening in the Central Methodist Church to a congregation of about three hundred and fifty or more, challenged us to give attention to our own heart's condition. The Christian life, he emphasized, is more than a crisis. Christ's ultimate purpose and command, "Abide in Me," is the whole essence and secret of fruitfulness.

Mr. K. V. Cherian of Travancore emphasized that the road to revival leads through humble confession and walking in the light. Rev. R. P. Chavan stressed the grace of giving both tithe and witness, but first one must give himself to the Lord. Mr. Venugopal pointed out opportunities of Christian witness in secular life. "I must have the touch of God which alone has made it possible for me to take others into my heart," he said. "How can we go on living without this? How can we go on living as we have before?" The answer was clear, we could not. Such messages ignite action as the business sessions reported above reveal.

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Evangelicals and Youth

(Continued from page 4)

group advisers and sponsor positions are frequently turned over to highly immature people. Only by respecting the value of youth work and giving it the best leadership available will we get the leadership we need.

3. *Train our lay leaders.* Regardless of the color often associated with interchurch and interdenominational youth effort, responsible leaders now recognize that 95% of effective youth ministry must be done at the local church level. Lay people with average ability and intelligence can become effective youth workers if they are properly trained. Materials and methods must be found to bolster this training within the framework of the local church. If evangelicals are to do a substantial piece of work it must be done, not by interdenominational agencies, whose job it is to assist, not lead, nor by high denominational officials but by completely consecrated members of local churches who eat, sleep and live for their young people.

4. *Integrate evangelical youth work.* As long as denominational and interdenominational youth leaders insist on shooting off in different directions there is bound to be overlapping and inefficiency. But this need not be. Youth officials and executives can, and should, find a common meeting ground where they can share evaluations and methods and experiences. Instead of approaching our youth on a piece-meal basis we can come to them with an integrated and cooperative program. This does not, of course mean a "super youth structure," something that all of us fear with good cause. It only means that if we care as much about our young people as we say we do we will quickly seize an opportunity to share that concern with like-minded men who carry the same Message as we.

This, admittedly, is asking a great deal, for independent-minded leadership is a characteristic of evangelical work, especially at the youth level. But doesn't this isolatory spirit damage the entire cause of Christ? Doesn't it hamper immeasurably our chances of effectively touching the millions of young people He potentially has placed in our church?

So the question is—where is a middle ground where evangelically-minded leaders can meet? The only logical organization on the American scene today where this integration can be carried on with any reasonable hope for success is the National Association of Evangelicals and its Christian education arm, the National Sunday School Association.

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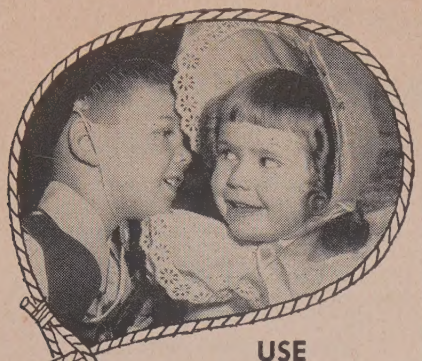

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The Youth Committee of NSSA (formerly Evangelical Youth) has made some progress in the last ten years. The committee is composed of youth executives coming from a large segment of American evangelical Christendom. At present its officers are Gunnar Hoglund, president (Baptist General Conference), Dick Fullmer, first vice-president (Assemblies of God), Don Rohrs, second vice-president (Missionary Church Association), Owen Glassburn, Secretary (Ohio Friends), Tom Oschwald, Treasurer, (Free Methodist.)

While some headway has been made by this committee, much remains undone. Interested youth officials should write for further information about its work to Youth Committee of NSSA, 5750 North Ashland, Chicago 26, Illinois.

When General Dwight D. Eisenhower spoke to the officers of the allied forces on the eve of D Day in 1944 he said, "Remember, it's one team or we lose."

This is something evangelical youth leaders need to think about.

5. *Retain the dynamic of New Testament Christianity.* In youth work, perhaps more than any other phase of gospel enterprise, it is easy to slide over on a tangent or get involved off on the periphery. The center of our appeal to young persons must be that "Christ died for the ungodly," that they need wholeheartedly to be converted. And, once converted, we must make plain that a life-long battle lies ahead. The high price connected with being a true believer in Christ in this kind of time must be made unmistakably clear.

If church history teaches us anything at all it is that the work of the gospel is infinitely more than well-oiled denominational machinery or cactus-dry codes and formulas. In every plan we set up, in every manual we write, in every meeting we arrange there must be a divine compulsion propelling us ahead, a compulsion of the New Testament variety.

Ultimately, of course, the basic need of America's youth is more than a series of figures and trends and recommendations. It is a need for bringing God to work in their lives.

To see a fellow or girl receive Christ as Saviour, to see him inch up year by year in spiritual maturity, to see him develop good habits of Christian living, and responsible citizenship, of interest in God's Word, of faithfulness in witness, of loyalty to his church—these are the targets all youth leaders aim at.

And these are the goals evangelicals must keep in view as they plan for the years ahead.

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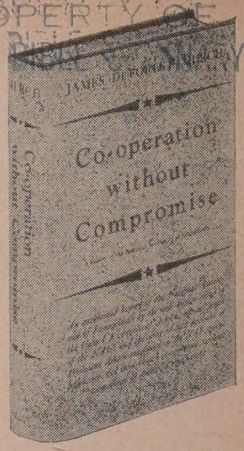

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